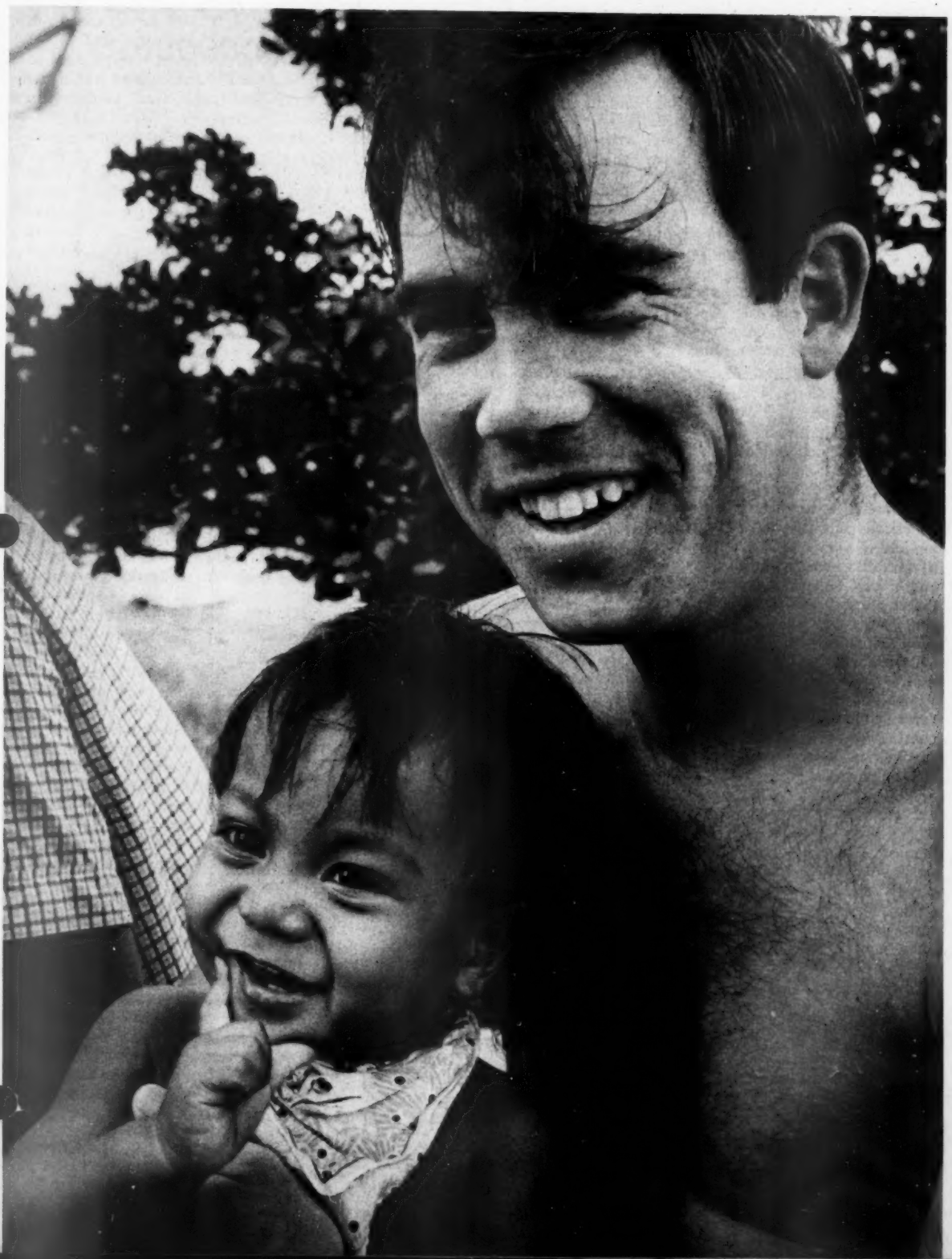
PEACE CORPS **volunteer**

NOVEMBER 1966



MYIMAGE: An affliction of innocence

Is there a no man's land between the Peace Corps and the Department of State? The author of the following article, a former Volunteer who is now a Foreign Service Officer thinks so, and he suggests that the reasons are found in some false notions held by members of the Peace Corps.

By **DARRYL N. JOHNSON**

One disease which seems endemic to the Peace Corps, even after five years, is the one called MYIMAGE. As described by an early Thailand Volunteer, its chief symptoms are blind innocence, invidious comparisons, and bad manners. Its sufferers often attack missionaries, businessmen, and official Americans abroad as incompetent, misguided, or both. Unfortunately, MYIMAGE is not confined to the young and newly dedicated; indeed, official speeches and publications, including THE VOLUNTEER, reflect near-fatal cases. Not surprisingly, former Volunteers seem less afflicted, having been somewhat purged by their experience.

Missionaries and businessmen can defend themselves, or ignore the charges. I want to defend the Foreign Service, and by implication, other official Americans.

Among the many cultural crimes we are accused of, the following often recur. We are: (1) not skilled or interested in languages; (2) not in touch with "the people;" (3) not culturally aware, and thus not sympathetic; and finally, (4) guilty of extravagant high living.

In fairness, we must admit that the charges contain some truth, but the total impression, like that of *The Ugly American*, is totally wrong. Let's look at them in order: (1) We are not skilled or interested in languages. A recent report showed that more than 90 per cent of all Foreign Service Officers have speaking and reading proficiency in at least one language (higher ranks have higher percentages); and about 12 per cent know four languages or more. My present boss and his wife know, between them, nine languages. Virtually all political officers know the primary language of their post; indeed, fluency is required of area specialists.

(2) We are not in touch with "the people." Though true, this charge is largely irrelevant. As the Acting Consular Officer, each day I interview more than 20 Indians going to visit or study in the United States. Of course, it's mainly official business and not very personal, but I suspect that they are fairly typical of the new urban and semi-urban educated Indians. More to the point, though, the "man in the street" in most countries is unaware of and uninterested in foreign affairs and his voice seldom counts anyway. Political officers talk primarily to people whose opinions do matter—political leaders, students, journalists, labor bosses, military leaders, and, of course, the rulers themselves. If Embassy types do not mix much in the cafes, it's because they are doing their jobs.

'I often meet Volunteers in the consulate . . . I notice a marked difference in manner between those who know that I was a Peace Corps Volunteer and those who do not. The latter make slight effort to be pleasant . . . sometimes they are downright snobbish and rude.'

(3) We are not culturally aware and are therefore unsympathetic. I am not precisely sure what this means, but if it is related to training, the Foreign Service does a much better job of area studies and cultural orientation than does the Peace Corps. I suspect, however, that this charge relates more to feelings of affinity than to training. And here we come to one of the major differences in role between Peace Corps Volunteers and Foreign Service Officers. Volunteers expect to identify with the people and the needs of their village. Foreign Service Officers, on the other hand, are commissioned representatives of the United States Government. Thus, when foreign interests conflict with those of the United States, their primary loyalty is to the U. S. interests. In practice, of course, official Americans frequently do identify with their hosts, which is why they are moved around every four or five years.

But perhaps the point about sympathy goes further, to question even the basic humanity of overseas Americans. Peace Corps Director Jack Vaughn, praising a group of recent Volunteers for their noble ideals, compared them with official Americans, saying, "When did you last hear an FSO-3 talk about love?" The obvious answer—as Mr. Vaughn himself knows—is that FSO-3's, in their official roles, talk about love as often as it is a factor in foreign policy, which is not often. But to suggest that the

people themselves are dehumanized by their roles—that they no longer feel the same range of emotions as normal human beings—is both silly and pernicious. And it does nothing to flatter the Peace Corps.

(4) This brings us to the charge of high living. It cannot be denied, but it can be qualified. Most Americans abroad (including Peace Corps staff members) have families, and those families often come directly from middle class surroundings in the States. Mothers and children, in particular, expect a degree of comfort comparable to that which they left. Outside of Europe and, perhaps, Japan, these standards place one at the top of the social heap. Even so, there are some challenges, since common amenities like water, electricity and transportation are undependable. In the Peace Corps, we expected such problems and enjoyed coping with them. Now, they are merely irritating.

"High living," however, has another aspect which is one of the major functions of the Foreign Service, namely, representation. The Ambassador is the personal representative of the President of the United States, and thus is expected to carry the President's message to the highest ruling circles in his country of assignment. He is also expected to entertain on that level. Dignitaries, including heads of state, frequently visit American missions, and a "grass hut" reception would be both improper protocol and an inaccurate reflection of American standards. Where the Peace Corps represents America on the people-to-people level, the Foreign Service represents it on the government-to-government level.

Besides representation, official missions have two other primary functions: to support, and to report. Supporting includes such things as getting your household goods from the ship to your house, renting your office space, taking care of your passports and visas, witnessing your marriage, getting you out of jail, shipping your body home, and other similar activities on behalf of government employes and other citizens abroad. Reporting is the chief business of the economic/commercial officers, and of the political officers. The former gather data from published statistics and from contacts in business and finance. The latter are chiefly concerned with "news" and its implications, and with leaders and potential leaders in the nation's power picture.

Raul Castro, the United States Ambassador to El Salvador, is an enthusiastic supporter of the Peace Corps. He has the unique distinction of having visited every Volunteer in El Salvador, on site, during the past two years. Castro reports that he has only one reservation about Volunteers: their apparent affinity with fleas. He jokingly refers to the *Cuerpo de Paz* as the *Cuerpo de Pulga* (Flea Corps).

All on a team

A further relevant question, certain to spark some debate, concerns the place of the Peace Corps in U.S. foreign policy. We have long assumed that it is not directly involved, but this stance, though useful in dissociating the organization from unpopular U.S. positions, is dubious. For the Peace Corps is undeniably American; it works in foreign lands, and, hopefully, follows someone's orders or policies. The much-heralded Peace Corps role providing medical aid to both sides in the Dominican crisis was clearly a matter of policy at the highest level, and was clearly in line with our long-term foreign policy interests. It is U.S. policy to assist Indian agriculture; the Peace Corps is involved in assisting Indian agriculture; the connection seems too obvious to belabor. Of course, Peace Corps Volunteers are not officials, in the usual sense, and there is no need for them to wave the flag and stand four-square. But there is a need to understand the Peace Corps role as a part of total U.S. presence.

Since about 1900, Americans have seriously debated two approaches to foreign affairs: isolation and involvement. The Peace Corps, in spite of its aloofness, represents the side of involvement. It is one of several arms (second in numbers now only to the military) carrying out American policy—and it may be the most effective. But simply because we do not all play the same position does not mean that we cannot play on the same team. Some are out in the field, and others are sitting behind home plate, catching it. But what does the fielder gain by abusing the catcher?

Most Americans abroad are proud of the Peace Corps and its successes. They recognize the Volunteers not as rivals but as valuable contributors to common efforts. Some Volunteers, however, do not respond in kind. I often meet Volunteers in the consulate where I work, and I notice a marked difference in manner between those who know that I was a Peace Corps Volunteer and those who do not. The latter make slight effort to be pleasant or to communicate more than the bare essentials of their business. Sometimes they are downright snobbish and rude. Such behavior, based on such trivial considerations, is unnecessary and aggravating.

Young Foreign Service Officers are much like Peace Corps Volunteers, except in uniform and function. They too come with a large dose of dedication. But innocent they are not; and MYIMAGE rarely afflicts them.

The Foreign Service could surely use more Peace Corps types. And likewise, some Peace Corps Volunteers and leaders could use some mature perspective about their roles and that of official Americans abroad. Five years of this disease is enough.

Darryl N. Johnson is American Vice Consul in Bombay, India. He is one of a growing number of former Volunteers who have entered the Foreign Service. Johnson and his wife, Lee, were Volunteers in Thailand from 1963 to 1965. "As I watch the visa applications pile up on a typical sticky afternoon here," he writes from his present post, "I think back on the languid afternoons spent with my Thai friends, chatting about nothing much, perhaps eating and drinking, and I wonder what kind of perverse imagination calls this *privilege and* that *hardship."*

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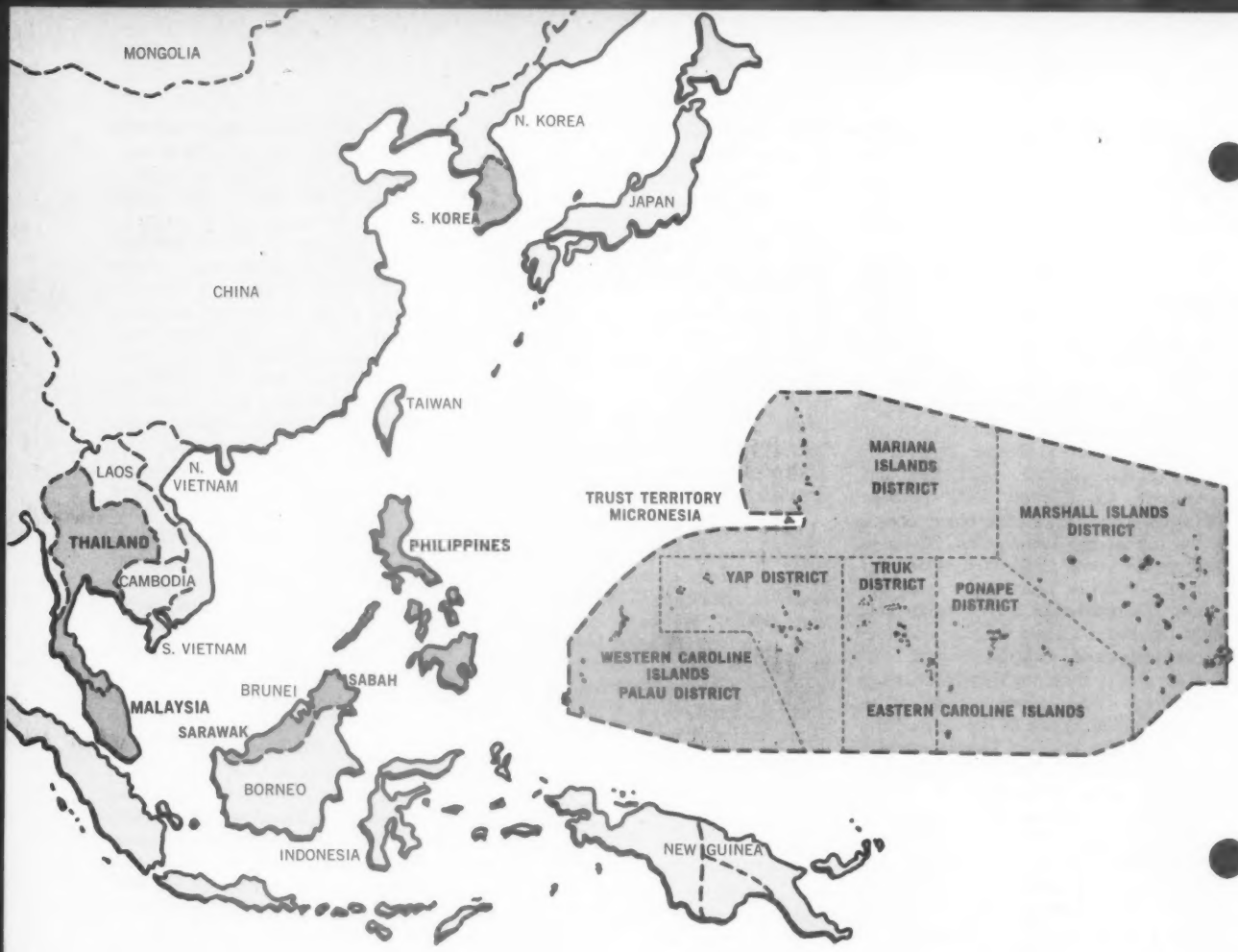
ON THE COVER: Carl Purcell's photograph of young Freddie Luzama and his friend, Barry Knister, at Key West, Fla., where Freddie was a Micronesian-in-residence and Barry a trainee for Micronesia. For more of Purcell's pictures of the training program, see pages 18-19.



'Far East' erased from Peace Corps maps

"The only lesson to be learnt is that East and West are no more than names."
—Mahatma Gandhi

The term "Far East" has been eliminated from the official Peace Corps vocabulary. The old region of that name has been changed to East Asia and Pacific (EAP).

The new designation applies to Peace Corps operations in Korea, Malaysia, the Philippines, Thailand and the Trust Territory of the Pacific Islands.

"We hope that with a nudge from us the term Far East will soon fade into its deserved niche in the colonial, Euro-centrist past," said regional director Ross Pritchard. "No longer will our host country friends be able to ask, 'Far East of what?' "

Director Jack Vaughn approved the new designation on the recommendation of Pritchard. The idea initially came from a Philippine senator, Raul S. Manglapus, whose criticism of the Far East label (see story opposite) was passed on to Pritchard by Halsey Beemer, a returned Volunteer from the Philippines.

While the Philippine senator was concerned with the continental designation, Pritchard learned on a trip to the Trust Territory that the islanders did not consider themselves a part of Asia. Since the Trust Territory program comes under the region's administrative mantle, the Pacific tag was added to East Asia.

The term Far East is a relic of what Indian historian K. M. Panikkar called the "Vasco de Gama epoch in Asian history," when the maritime powers of Europe were in charge of the geography books, and it was used to differentiate between the regions east of Europe.

In its most restricted sense, the term applied to the easternmost Asian nations bordering on the Pacific. By other standards, including U.S. diplomatic administration, the Far East has included Burma, Cambodia, China, Indonesia, Japan, Laos, Outer Mongolia, Tibet, Vietnam and smaller units in addition to the Peace Corps countries listed above.

While the Far East is out, the Near East is still in the agency dictionary, as the middle section of the NANESA Region (North Africa, Near East, South Asia). That region has no immediate name change plans.

'We are East Asia'

A key passage from the speech that Philippine Senator Raul S. Manglapus delivered in California earlier this year is reprinted as follows:

"The family of young nations will have no more of the father image. Lerner reminds us that in the early days of the shaping of American nationalism the American had first to slay the European father so that he could then without inhibition use his European heritage in his own drive to greatness.

"This is what the Asians must do. The Indian has had to slay the British father so that he might work his own destiny through British constitutional traditions. And in my country, there is the young Filipino I have already introduced you to, an entrepreneur, who must slay the American father image, or at least cut it down to brotherly size, so that he might collaborate with him or compete with him on equal terms using techniques of Harvard Business School.

"There is also in my country the Filipino leader who must slay the American father image so that he might lead his country, with no self-consciousness, through his own version of American constitutional democracy and negotiate claims and treaties with America on the basis of mutual respect.

"I am told that one need not worry that the American will resist this slaying for it ill befits the American to play the role of international father; a leader among equals, yes, but no father—not you with your passion for brotherhood, not you with your sporting blood that will keep you from taking fatherly advantage.

"We might begin with a revision of nomenclature which to some may seem trivial, but which is in fact of the essence of the archaic, paternalistic Euro-centrism which we must uproot.

"I refer to such terms as 'Far East.' Western Europe is the western part of Europe. North America is the northern half of the double continent of America. But, why Far East? Far from whom? And from where? In colonial days the Near East was called near because it was nearer to London or to Paris than the Middle East. The Far East was called far because it, indeed, *was* far, sailing eastward from the capitals of Europe.

"But to Californians we could be the Near West. And better still, to ourselves as Asians, we are East Asia."

Advice from Korea

"The host government defined your role to be a teaching role at secondary schools, but this is only the *primary* role. The difference between your status and the role of "visiting professors" lies in the possibility, or rather the expectation, of your greater involvement in the life of Koreans—students and others. A happy medium between the primary duty and the secondary duty—but in a sense, more vital aspect of your role—must be sought.

"Of course, you are official representatives of the United States working for your own government. However, you are not governmental representatives; you should represent more of your people and your nation as a whole. This means that strenuous efforts must be made to build up a unique and favorable image of the Peace Corps in Korea, which is distinct from that of your diplomatic mission or of your GI's over there. It is essential that you strive to help your students and neighbors to meet their real needs and to help them to realize immediate aspirations, rather than to follow or implement just the policies and tasks already prescribed by the Washington government. Flexibility, sensitivity and imagination are called for to cushion the possibly adverse effects of your *official line*.

"Here the problem of the frame of reference comes up. To rid oneself of an already acquired frame of reference is extremely difficult. But effective acculturation will hardly take place unless you will start with a clean slate. Americans are supposedly pragmatic; we still find many of your officials to be rather theory-oriented, practice-bound and conformist. Frequently, serious conflicts have developed between American representatives and their Korean counterparts because the former attempted to impose upon the latter an alien frame of reference and value system. You ought to be constructively critical toward Korean irrationality and anachronism; however, the final judge is always Koreans who know the intricacy of the situation and can see the exact merit of the case. This can be done only if and when you understand your colleagues and love your host nationals in Korea.

"Linguistic proficiency and professional expertise are very important to carry out your mission, but they are no more than an instrument by which more far-reaching objectives can be achieved. Be a good teacher and a dependable technical adviser; at the same time, be a good friend, an obliging neighbor and a well-accepted member of the community. Even if you fail in the first two tasks, you must succeed in the last one. In this connection, I cannot overemphasize the importance of personality factors. It is to be desired that your inevitable preoccupations with language learning do not stand in the way of cultivating a sincere, understanding and sociable character in a simulated foreign environment.

"Koreans are exceedingly sensitive and emotional. Quite often, they make more of prestige and dignity than of material benefits. In order not to offend them, you must be equally sensitive enough to grasp the emotional subtleties involved in their behavior and utterances. At times, they are very expressive and outspoken, but usually they are reserved and inarticulate. Reading between the lines of a letter or reading the minds of people is another valuable art to learn. This art will prove a best guide to steer you in the wild sea of human interaction and group dynamics in a foreign land."

—Excerpts of a letter from Mr. Kim Kak, a Korean language instructor at the Peace Corps training center in Hawaii, to the first group of trainees preparing for service in Korea—July, 1966.

Tests speak well of PCV language efforts

Photo by Car[illegible]ell

TUNED IN TO TRUKESE: The Peace Corps taught 73 languages this year, nine of which are native to the Trust Territory of the Pacific. They include Chamorro, Kusaie, Marshallese, Palauan, Ponopean, Trukese 1 & 2, Ulithi and Yapese. Above, trainees bound for the Pacific listen to language tapes through transistorized head sets supplied at their Key West, Florida training site. The Pacific languages are no longer the newest on the Peace Corps instruction list. The latest is Tswana, the language of Botswana (formerly Bechuanaland), where Volunteers go this winter.

A survey of the results of foreign language testing of Volunteers has shown that at the end of service most Volunteers are able to get along in the host country language both on the job and in social situations.

But the survey also shows wide discrepancies among Volunteers in proficiency by language and area of the world. Spanish-speaking Volunteers came up with the best averages, followed by those in Francophone Africa and Brazil. Significantly lower levels of proficiency were attained in languages of Asia and Africa, which are usually more difficult for English-speaking people.

The survey included results of tests in 22 languages taken by 4,329 Volunteers in 31 nations from July, 1965 to June, 1966. A total of 2,570 of these Volunteers were tested at the end of their service overseas; 1,759 took the same test at mid-tour, thus providing another index of Volunteer language ability.

The testing provided by the Foreign Service Institute uses ratings derived from a five-point scale to provide an objective measure of the competence of Foreign Service employes in foreign languages. The scale is designed to measure the absolute speaking proficiency of the individual being tested.

On this scale, the FSI-2 rating (see top box) indicates an ability to satisfy routine social demands and limited on-the-job requirements. Volunteers tested at mid-tour, after a year in the country, showed an average proficiency score slightly above this level. This implies a sufficient vocabulary, accent and control to at least express oneself intelligibly, although simply and with many circumlocutions.

A comparison of these scores with the end of service scores shows a definite improvement in language proficiency during the second year.

The mean score of the terminating Volunteers was FSI-2 plus. This level indicates better grammar and vocabulary than FSI-2. But it also indicates "blatant deficiencies in both."

Spanish rates best

At the top of the Peace Corps language ladder, mean proficiencies in Spanish, French and Portuguese were almost at the level of FSI-3. This is considered the minimum professional level, where the language proficiency is sufficient for participation in all general conversations and minor errors don't interfere with understanding and rarely disturb the native speaker.

Ratings were appreciably lower in the more difficult languages of Africa and Asia. Of those languages in which significant numbers were tested, the average score was only at the limited working level of between FSI-2 and FSI-2 plus. At the mid-tour level, the mean scores for these languages (which range from Hindi to Urdu to Szechuanese to Wolof and Arabic) reached only an FSI-1 and FSI-1 plus level, good enough for routine travel needs and minimum courtesy requirements.

Many Volunteers have demonstrated a competence in two foreign languages. In Francophone Africa, for example, some achieved working proficiency in both French and tribal languages. In Niger, Volunteers tested in French at mid-tour had an average score of FSI-2 plus and at the same time scored an average of FSI-2 in Hausa. Average scores rose to FSI-3 and FSI-2 plus in French and Hausa, respectively, by the end of service.

Similar results were achieved in Morocco, with French and Arabic, and in Senegal, with French and Wolof.

The world-wide results were compiled by Dan Devine, a summer intern who worked in the Division of University Relations and Training.

Allan Kulakow, language coordinator for the Peace Corps, says he is heartened by the results.

"Such proficiencies as are indicated by this survey have never before been obtained by such large numbers of Americans in such short time," he says. "The communication barrier confronted in foreign service enterprises has become much less appalling thanks in large part to the efforts of Volunteers."

Kulakow says that the FSI tests, which were first applied to the Peace Corps in 1963 and are now widely used in the agency, provide an objective standard by which the Peace Corps can evaluate training programs and establish a reference point for improvement in instructional schedules and methods. The end of service tests have also been used by the Division of Selection in predicting a trainee's potential for achievement in language learning. Also, says Kulakow, the mid-tour tests have given impetus to Volunteers to put more time and effort on language.

At present there is no minimum level of language proficiency for Volunteers. However, more training time was spent in language this summer than ever before, and the trend remains upward from a 300-hour minimum. At the same time, staff requirements have tightened. Staff members are required to have an FSI-3 level.

The 1965-66 tests were given in the following languages: Spanish, Portuguese, Afghan Persian, Gujarati, Hindi, Marathi, Iranian Persian, Urdu, Bengali, Turkish, Malay, Mandarin Chinese, Cantonese Chinese, Szechuanese, Thai, Amharic, French, Hausa, Djerma, Yoruba, Wolof and Arabic.

In some countries, the language tests will be given from three to six months after Volunteers arrive in-country as a stimulus for self study.

Concludes Kulakow: "Volunteers are pioneering in many of the languages of the world and accomplishing proficiencies in mass numbers in many of the previously 'obscure' languages."

It is generally acknowledged in the U.S. Government that Peace Corps Volunteers have for the most part obtained a greater proficiency in language than have representatives of other government agencies. A major reason is that Volunteers generally have a greater need and a greater opportunity to speak a host language.

Officers in the Department of State and the U.S. Information Agency are allowed no more than one promotion unless they obtain an FSI-3 rating in a European language or an FSI-2 rating in a non-European language. The Agency of International Development requires an FSI-2 level for employes seeking a second tour overseas, and an FSI-3 level for the third tour.

Kulakow reports another significant development out of Peace Corps language efforts: a dramatic increase in the number of Americans who speak a foreign language. By the end of the next program year, he says, the Peace Corps will have given more than 50,000 people intensive training in languages. It is estimated that Peace Corps language training has already increased by 50 per cent the number of people in the United States with competence in a second language.

'With confidence but not with facility'

According to the first compilation of Volunteer language test scores, the average Volunteer is at the FSI-2 level at mid-tour, and even more proficient in language at completion of service. The simplest definition of FSI-2 is: "able to satisfactory routine social demands and limited work requirements." The complete definition, from the Foreign Service Institute:

"Can handle with confidence but not with facility most social situations including introductions and casual conversations about current events, one's work, family, and autobiographical information; can handle with confidence but not with facility limited on-the-job requirements, e.g. simple instructions to students; simple explanations to co-workers; and descriptions of mechanical equipment; but may need help in handling any complications or difficulties in these situations. Can understand most conversations on non-technical subjects and has a speaking vocabulary sufficient to express himself simply with some circumlocutions (non-technical subjects being understood as topics which require no specialized knowledge); accent, though often quite American, is intelligible; can usually handle elementary constructions quite accurately but does not have thorough or confident control of the grammar."

The Foreign Service Institute language test has one of those open-ended questions that asks for comments about the test itself. One unfriendly Volunteer penned:

"The test goes against every principal (sic) of a good language exam, and I would love to have a part in changing it. I think with pictures and other cues, much of the translation could be eliminated. As it is the test is unreliable, invalid, incomplete and subjective. All in all, it's a great experience if you can live through it."

Book available

A new do-it-yourself language booklet has been published by the Peace Corps and is available to Volunteers and staff members. It is titled *Where Do I Go From Here?* and is designed to help out "at that very critical stage of language learning when the student finds himself in the country for which his language has prepared him, surrounded by those who speak the language he has been learning."

Topics covered include how to work with a language assistant, how to prepare your own materials and how to learn a language you haven't studied. The authors are Marguerite and Charles Kraft. Copies may be ordered through Sally Foley, Division of University Relations and Training, Peace Corps, Washington, D. C. 20525.

Free baggage allowance revised

The Peace Corps has announced that Volunteers who entered training before June 1, 1966 may on their return trips use either the old free baggage allowance or the allowance that went into effect this year.

This change was made in response to concerns expressed by many Volunteers overseas that the new allowance would impose hardships on those who went abroad under the old regulations.

Responding to Volunteers' concerns about lack of information in training about the new changes in return baggage allowance, the Peace Corps announced that overseas Volunteers who entered training before June 1, 1966 may use either the old or new allowances.

In addition to the 44 pounds of accompanied baggage allowed by the airline, the old allowance authorized 50 pounds of unaccompanied air freight and 250 pounds of sea freight, or no air freight and 300 pounds of sea freight.

Newly announced regulations allow 100 pounds of air freight, plus 44 pounds of accompanied baggage. This allowance now will apply only to Volunteers who entered training after June 1, 1966. Final discretion concerning these allowances is up to Peace Corps country directors, due to the fact that in some countries surface shipments are difficult.

The new all-air freight policy was agreed upon after many terminating Volunteers had cited unfortunate incidents of baggage losses, pilferage, mildew and delays in transit. Another factor was the new U.S. customs regulation which no longer permits the free duty exemption to be applied to foreign purchases not accompanying the traveler.

Technical book lockers prepared

Technical book lockers will soon be available to Volunteers and staff through Peace Corps offices in each country.

Prepared by the Publications and Information Center of the Division of Volunteer Support, the new lockers are designed to provide job-related reference material. Each will consist of 100 how-to-do-it titles under general headings of community development, cooperatives, agriculture, crafts, physical education, teaching, home economics, health and technology.

The lockers will be supplied to every one of the some 130 Peace Corps offices overseas by next February.

Once the lockers are in use, reviews of other technical publications will be supplied to them from time to time to keep readers up to date on available reference works. These reviews will supplement the service already supplied by the Publications and Information Center in obtaining material for Volunteers.

At the same time, Marianne Nesler, head of the center, hopes that the technical book locker will encourage feedback from Volunteers and staff on publications that have been developed by the Peace Corps in-country or unique publications that might be of use in other countries.

The technical lockers will complement the regular book lockers, which consist largely of non-technical, nonfiction and fiction works and are distributed to individual Volunteers' sites.

Peace Corps appointments

Recently announced staff changes in the regional offices of the Peace Corps, overseas and in Washington, include the following appointments:

Latin America

Carl Ehmann, a former Volunteer and recently the director of the Peace Corps training camp at Arecibo, Puerto Rico, has been appointed acting chief of East Coast Operations. Joe Haratani, formerly with the Agency for International Development, is chief of the West Coast area. Dewey Heising, former executive director of the Institute for Human Progress in Washington, is the new chief of the Central America and Caribbean area.

Richard Griscom, who has been a staff member in Bolivia, El Salvador and Venezuela, is the country director for the new program in Paraguay.

Another veteran staffer, Ward Hower, has taken charge of the new program in Guyana. He was previously deputy director in Brazil.

Tom McBride, former deputy director in the Dominican Republic, is now director in Panama, succeeding David Boubion, who has moved on to be director in Guatemala.

North Africa, Near East, South Asia

In Morocco, Madison Jones has been promoted from deputy director to director. He went to Morocco after serving as an associate director in Tunisia.

Walter P. Blass is the new director in Afghanistan. He is on leave of absence from his post as an economic analyst for the American Telephone and Telegraph Company.

The Rev. Julian L. McPhillips, rector of St. Luke's Episcopal Church in Birmingham, Ala., has taken leave of absence from his parish to serve as Eastern Region director in India, based in Calcutta.

Robert McCluskey, former deputy director in Afghanistan, has assumed duties as regional program officer in Washington. Before going overseas, he was operations officer for Thailand.

Africa

David McAdams is the new director in Ivory Coast. He has been an official with VISTA (Volunteers in Service to America) and was formerly a school administrator in the Congo.

Ravi Kapil has taken charge of Peace Corps operations in Somalia. He was assistant professor in the Department of Political Science at the University of Wisconsin in Milwaukee, and for two years was project director for the Peace Corps Center at the university.

New finance chief

Anna M. Hart is the new chief of the finance branch of the Division of Volunteer Support, which handles readjustment allowance checks, allotments and withdrawals, insurance payments and tax questions. She succeeds John Bossany, a former Volunteer and staff member in the Philippines who has returned there as an associate director.

On the making of a Peace Corps Volunteer

By SAMUEL B. ABBOTT

I returned a year ago from two years' work as a Peace Corps teacher in Africa. The intervening time has brought me some realizations I did not have in the midst of that experience. If I am unhappy, it is not because I mourn the good old days and the fresh zeal of a first generation of Volunteer teachers. I'm sure there were Peace Corps giants in Africa in those days, but there are now, too. What I do mourn is that the best of us could have been so much better and should have been more numerous. Our goals as Volunteers were never really defined beyond job performance; more important we were not trained to them, selected by them or supported in them once we were in the field. Nor does our feedback to Washington seem to have sharpened and modified the existing approaches very much save, perhaps, in training innovations.

I also mourn a failure to translate the initial Peace Corps ideal into action, to make it practical and functional, less of a mystery and banner emblem and more of an approach to working and thinking. Most of us entered with the hopelessly broad notion that we were going overseas to "help" other people. Most of us left with the hopelessly narrow notion that Peace Corps service was teaching our classes and remaining more or less interested in Africa and Africans. The failure to define and refine and implement was pardonable, perhaps, in the first years, but now it suggests an organization that has never understood its business.

Our secondary education project was recruited in early 1963. By the time we entered training the first returning Volunteers had brought home a blue note which began to sound officially: that all was not glamor but mostly routine with small results. We were proper recruits, then: idealists without illusions. We were also two-thirds amateur; only 31 per cent had taught school previously. We had joined the Peace Corps to serve and were assigned to teach. Beyond our devotion to the ideal of service and the idealization of Africa we were, for better or worse, pretty much *tabulae rasae*.

We certainly weren't ten weeks later. We had gone through a super cram course which left us with sore posteriors and dizzy minds. The components were weighted according to staff availability and interest but this has since been remedied. What has not is the training rationale. No one seemed to know what a Peace Corps Volunteer really was and yet everyone was determined to produce them. The assumption, I gathered, was that a Peace Corps Volunteer was a composite of competent, if amateur, Africanist, well-briefed if slightly practiced teacher, articulate spokesman for the American Way, and healthy mind in sound and flab-free body.

At the end of ten weeks they were ready to select us. As the training program had worked out, they had discovered we were intelligent, healthy and cooperative (or should I say, obedient?), which they already knew when we arrived at training. Only now they were more certain. They did "select out" two, one who was a tiny bit too shy and one who was a good bit too loud. The rest of us were qualified, presumably, as Peace Corps Volunteers. But what a Peace Corps Volunteer was or how he functioned was as unclear to me as ever.

As a result, my Peace Corps training continued throughout my first year of service. I don't know whether I was slow or who was to blame. I do know that I conducted my training myself. Although I was five miles from headquarters the staff never came. I harried them a good deal by phone and in person, but as far as on-the-spot support, none. You may say I was too close but the bush Volunteers rated one to two visits in their 24 months.

There were a few language courses but no conferences to cope with Volunteer problems or opportunities or my school subjects. In another part of the country a regional director of prodigious energy and devotion gathered his flock regularly but most staff, despite ability and dedication, were oppressed by administrative procedures and the logistical problems which arose from doubling the number of Volunteers during my two

'The question is not what a Volunteer must do but wh

years. Also the staff was coming and going and going and coming with a frequency bound to sap leadership of effectiveness.

What issued from staff in the way of goals, guidance, definition or resource was largely limited to negative fiats against sloppy dress on formal occasions, political utterances, public drunkenness, vehicles owned by Peace Corps Volunteers or given by the Peace Corps, and saving money on living allowances. Oh, yes. *For* bicycles. This definition by negation, like training, yielded a murky and curious composite to answer the question: What is a Peace Corps Volunteer?

A staff concern was for us to "get off the compound and into the community." No case was made for the incompleteness of compound life to teachers who considered themselves full-time employes, and no good case was made for following the suggestion. Vacation projects were required and endless subterfuge resulted. Peace Corps Volunteers simplified the issue to, "Isn't teaching enough?" and indeed it was all they had clearly been trained for, oriented to or practiced in. Those who had never graded a paper before the Peace Corps felt free to rejoin that they were dedicated professionals engaged in a demanding full-time job. And in the pit of some stomachs was anger that the Peace Corps, having agreed to send secondary teachers to Africa, was now telling them that they were out of step with the rest of the Peace Corps and somehow not true blue until they used their teaching job as an excuse for community development.

Staff is 'them'

This quarrel between staff and personnel, which had its beginning in a childish and irrelevant training experience, was a disaster. Conscientious staff became policemen trying to enforce policy edicts; they could not escape being "them" in the minds of Peace Corps Volunteers. And Volunteers, alienated from effective staff leadership and support and very clear on what they were against, lost interest in finding out what they were for.

Peace Corps Volunteer gatherings in my experience told horror stories of their cross-cultural snafus, talked of home or Africa in general, or complained of the staff and Washington. But seldom, if ever, did they deal positively with problems in volunteering, conceptions of volunteering or how to translate ideals into action. It would not have been taken seriously. Seldom were we a corps of anything but transplanted Americans, certainly not of peace.

It might be easy to dismiss the foregoing as needs now being met, a rough period of policy implementation now smooth, or growing pains now eased, and point with pride to low attrition rate, higher average trainee I.Q.s, increasing host country requests or increasing applications. This is not enough because this is not our business. What is lacking is basic definition, communication and implementation. What is the job of a Peace Corps Volunteer working as a teacher? What is job effectiveness? What qualities and skills predict success? What support is needed overseas? What criteria for selection? What training? Answer these questions well and apply the answer consistently to every part of the Peace Corps experience from the recruiting poster to the termination conference and I will be satisfied. Here is one answer.

Being a Peace Corps Volunteer, and here I speak in the African teaching context, is manifestly *not* limited to careful lesson preparation, classroom teaching and staff duties as assigned. I say this with the certainty that the African secondary school is, in some sense, a charade. Historically colonial educators placed a student in a school compound whose atmosphere, discipline, classes, organization, uniforms and ideals resembled, as closely as possible, those of a European school. In what better way, it was thought, could European values, concepts and skills be imparted?

The danger for the Peace Corps Volunteer today is that he will perceive the surface similarities, which he may at first embrace with the joy of discovering familiar things in a strange place, such as textbooks, the language, syllabi, or even surnames, and miss the tremendous difference between his own and the indigenous culture. The adaptation of African mind to European educational mold is not often achieved by the student alone and it is difficult to see how a Peace Corps Volunteer can function as a teacher, leading his students out to new skills and concepts, if he lacks a first-hand experience and understanding of the student's culture. The meeting place is half-way and the Peace Corps teacher must go his half by involving himself in the society in which he proposes to educate.

Whose definition?

"The job as defined" is insufficient in a more general sense because the job is defined in a variety of ways or not at all. It is clear what subject is to be taught and how often. What is not always clear is content, methods, relation to students, and role in the school and the community. Peace Corps Volunteers often feel different pressures and demands on them from students, headmasters, colleagues, Ministries of Education and Peace Corps staff. These conflicts can only be resolved in "the job as *I* define it," and (given teaching competence as basic, but also given doubts about the needs for secondary education and whether the Peace Corps' mission is to a five per cent elite and whether a teacher can only teach in a classroom and out of a book) the Volunteer may range as far afield as his judgment and mobility allow.

Finally "teaching is enough" is not enough until the Peace Corps Volunteer experiences the total context of his assignment sufficiently to permit an intelligent decision as to where he can best apply himself. Far too often he finds himself checked or frustrated in his teaching but will not recognize wider and more imaginative opportunities for service. I defend the right of any Peace Corps Volunteer to decide for himself the job in his situation, but that right follows the responsibility to explore his situation thoroughly. Otherwise it is a denial of growth and adaptation and the question arises, "who is serving whom?"

Having said some things a Peace

ut what he must be to serve'

Corps Volunteer is not, I had better get on with what he is. Growth and adaptation are most of it—or flexibility if you prefer. But for what? To help other people meet needs. This is what a volunteer is, isn't it? Where would the volunteer fireman be without any fires? Or the hospital volunteer without any bedpans the nurses can't get to? You say "I will" to a need when you think there is a chance you can help to meet it and when you agree that it needs meeting and has priority for you. But in saying "I will" among strangers you must reconcile these two with a third consideration: what needs they want met. If you are in a strange situation, you will require a new understanding of what you are able to do and what the needs are—these may be different from your own familiar situation. So that in forming the Peace Corps, a modern, industrial nation has assumed that in the abundance of its trained manpower are individuals who can help to meet needs in underdeveloped countries, given their goal of industrialization and modernization.

Most Peace Corps teachers make the adjustment in Africa.

But of the Peace Corps Volunteers I knew, I would say one half had gone beyond their adjustment to an involvement with their situation in real friendships, projects or a lively curiosity about local politics, art or religion that brought them out of their jobs, their culture and themselves.

And of this group half again were sufficiently involved that they could be of service: that service which came from their own assessment of what they could do, what was wanted and what was needed in the situation. This assessment was the only way to balance all the various deprivations, duties and diversions which were around them asking for their time. These were the effective Volunteers. Whether they were successful depended some on circumstance. But service attempted without this assessment was not service at all but invariably things imposed, begun and unfinished, finished and unused, tried and abandoned, given up, wasted.

Extra class work on the binomial theorem may be needed or it may not. A camera club may be needed or not. A latrine in the village may be needed or not. Or better staff relations, or flowers in the compound, or assistance at the dispensary, or basketball introduced, or a clean-up campaign. A specific activity can't be prescribed for Volunteers in general. But in his own context, the Volunteer will have priorities for service if he is sufficiently adjusted and involved to make an effective assessment of needs.

The question is not what a Volunteer must do but what he must be to serve.

Language proficiency is important. So are classroom and subject competence, and comprehension of local society. But beyond these the Volunteer's sensitivity, persistence, flexibility and mature judgment in the situation are crucial to the possibility of service. The latter can atone for a lack of the former. The reverse, unfortunately, is not true.

Since most Peace Corps Volunteers enter a new culture and a new job as green Peace Corps Volunteers and young adults, they need to grow. The process of adjustment and involvement takes time and the best Volunteers cannot begin their service at once. The capability for growth is essential if Peace Corps Volunteers are not to give up, hang on and merely wait out their two years.

Growth preparation

It is clear that training cannot hope to make Peace Corps Volunteers. Only growth in the overseas situation will make Volunteers and the situation cannot be anticipated. Training can hope, however, to orient them to goals in acquiring skills and concepts relevant to overseas service, and to assess their resources for meeting these goals as a prediction of their performance overseas. The prediction can be valid only if their growth during training is in a context similar to that required overseas, generally speaking, a context where their motivation, resources and support come from themselves. Set reasonable goals with the trainees' consent and then force them to take responsibility for their own time and energy in meeting these goals, for the choice and use of resource materials and personnel. Only in this way can a training program bring out the sensitivity, persistence, mature judgment, and flexibility which, along with the potential for growth, are the crux of volunteering.

Positive selection

The selection process is then reversed: selecting people *in*, determining which of the intelligent, healthy and obedient applicants have the additional resources necessary for being a Peace Corps Volunteer, instead of passing through an entire group with the exception of teaching incompetents or serious psychological cases who are selected *out*.

The overseas support given the resourceful Volunteer is crucial. If the emphasis is placed upon his own assessment of the situation, he will need the stimulus of other experiences and wiser heads. A Peace Corps Volunteer needs desperately to talk about what he is doing and explain the choices he has made. Contact with others through conferences, visits or even reports will help him and stimulate growth in the difficult early months.

I do not feel that projects can be given this kind of field support by staff. But then I don't think this kind of training and selection process would result in large projects. If I am anywhere near right in my estimate of effective volunteering and effective Volunteers, we are missing the boat 75 per cent of the time. The hard truth is that we do not have an experience here for almost any college graduate with some motivation for it and no serious physical or mental handicaps, but one requiring special skills and qualities not, I fear, too common in this culture and this age group—nor probably in any.

The author, a graduate of Harvard University, is now studying law at the University of California at Berkeley. As a Volunteer he taught in Lagos, wrote a television series for Nigerian educational television and organized two voluntary service projects.

The Aymará

People and landscapes of Peru are frequent subjects in Volunteer Irwin Zagar's current art work.

Before joining the Peace Corps more than two and a half years ago, Zagar taught arts and crafts to children in New York City slums. Now he and his wife, Julia, also a Volunteer, teach arts and crafts to Peruvians. In the Andean village of Chucuito, where they were working with the Aymará Indians, Zagar began the woodcuts on these pages. They were later fin-

Lucila sat alone and reflected, "Why did I tell my father I would accept this Clavio? He has no sense of humor and he is very dark-skinned."

Lucila, her mother, and her friend, a whole day receiving gifts of mone

Trumpets and drums play for three days; the village merrymakers dance and drink.

nará Wedding

ished in Cochas, where the Zagars are now stationed.

A recent showing of Zagar's woodcuts and watercolors at a Washington, D. C. art gallery evoked this judgment from a local art critic: "These (woodcuts) are stark and striking, in just a few lines, with a wonderful relation of hat to head and of figure or head to the small format."

Zagar calls the series of woodcuts pictured here, "The Aymará Wedding."

Though the musicians are in the house eating knucklebone soup, old Maria continues dancing.

d her friend, Francisca Ramos, pass gifts of money for apples and bread.

Clavio's father and father-in-law watch him shake hands and drink with the relatives.

Pitfalls of translating the Peace C

DO GOOD. *By William Sayres. Holt, Rinehart and Winston, New York City. 253 pages. $4.95.*

By JOHN TORPHY

"These Peace Corps people, are they expensive?"

"What do you mean, expensive?"

"Do they cost much? Per unit, of course. I don't think we would need more than one."

"Why do you need one?"

"El Tabor has one. So does San Isidro. It would be nice to have one of our own."

"I don't think that they sell them. They more or less give them away. You have to give them back after awhile."

"I suppose they might wear out rather quickly in this climate. If one wore out, would they give us another?"

"They might. If it were only the climate that wore him out."

"We would not be demanding. It takes little to divert us."

Such a hopeful opening is but briefly sustained, and *Do Good* by William Sayres soon makes the mistake of taking itself and community development seriously. What early in the novel appears to be a deep grey humor (possibly a *Catch 22* of the Peace Corps) skids into a Latin "Petticoat Junction" and finally degenerates to the point that Peter Bradley, Peace Corps reject who stayed, becomes the village hero.

Peter, one of those trainees who went to see the psychiatrist without being asked, arrives in a small Andean community after being selected out at the end of the in-country training. Disillusioned with the petty struggles and ill-informed pomposity of the training ordeal, he doubted and sought to escape the spotlight which hid the disorder in shadows. Rather than return to the U.S., he chooses to remain in the country and even vaguely hopes that the Peace Corps will pick him up again.

Also in the village is a Harvard anthropologist who has long overstayed his academic inquisitiveness. Its Indian inhabitants are a collection of philosophic farmers, cardboard Latins and a few—too few—neatly sketched characters. One such is the local leftist whose inspiration and subjects for propaganda posters come from copies of *Mad* magazine with consequent surrealist nightmares of Nelson Rockefeller haranguing the masses—Henry Luce, Princess Margaret, Frank Sinatra, etc.—to break the bonds of economic enslavement.

The local population greets Peter's arrival with the enthusiasm of a somnambulant clam, until a religious festival brings the local priest and Peter together in a tangle of cassock and costume. After partaking of several slugs of *aguardiente,* Peter joins the mad show under the fiery trappings of the *vaca loca* (mad bull) by charging the priest in the middle of his sermon, goring propriety though not the priest. The same evening, Peter comes face-to-pelvis with his first crisis in an audience-participation show given by a local exotic dancer. Confronted with this Indian fertility symbol, he passes out.

From that point on so does the book. The author becomes serious and so does Peter. He is seized by a severe case of tangible development and sets about repairing a long-forgotten bridge—forgotten because it leads from and to nowhere. This vital activity is greeted with complete indifference by the village, although it is somehow completed. Undaunted, Peter then decides to improve agricultural production by setting an example. He plants his own small plot, using all the proper modern techniques and supplements and, to universal astonishment (including the reader's), the crops are the best in the village. Spawning success like an over-sexed salmon, Peter then moves into adult education, and soon the village is packing the schoolhouse.

Spectral in physique, all this work leaves Peter in an advanced state of collapse, which he promptly does. But as the bus waddles towards the capital with Peter hospital and U.S.-bound, a changed village lies behind. Around the bridge a thriving market has developed. Local farmers are using fertilizer, pesticides and contour planting with unmatched fervor. And everyone is getting literate. It's a community development happening. Peter has even re-awakened the anthropologist —perhaps the most amazing feat of all. And all this in *one* year.

Peter's story is sort of a new-in-village Volunteer's fantasy or a returned Volunteer's accomplishments after the twentieth re-telling. The most unfortunate fact is that Mr. Sayres has an ear for village speech and an easy writing style. If he had made up his mind whether to be cutting or light or serious, *Do Good* might have.

The novel, along with the sporadic efforts of other authors, indicates a difficulty involved in using the Peace Corps or a Peace Corps Volunteer as a fictional base. Much like the sports world, image and the two-dimensional characterization of the press release have become the Peace Corps reality rather than an inept description of it. It may well have left only polar possibilities—either "John Doe, Peace Corps Volunteer," the infinitely dull story of what he did; or else a fantasy of the super Volunteer comparable to what *The Natural* by Bernard Malamud was for baseball. The latter is the only opportunity to convert the Peace Corps into good fiction. Peter was "the natural" but, unfortunately, Mr. Sayres did not write the fantasy.

John Torphy is Program Officer for the Latin America Region of the Peace Corps. He was a Volunteer in the Dominican Republic.

ce Corps into fiction without fantasy

DON QUIXOTE, U.S.A. By Richard *Powell. Charles Scribner's Sons, New York City. 280 pages. $4.95.*

By TOM PLAUT

Here is a novel of varying levels of juvenile humor. Its relationship to the Peace Corps is unnecessary and unfortunate.

The Black Sheep of a Boston Brahmin family, Arthur Peabody Goodpasture, rejects Harvard for a Southern state university and, following the same line of downward mobility, chooses banana cultivation in the Peace Corps over banking on Boston's State Street. As his actions suggest, he is not very bright.

Powell's novel traces "El Estupido" Goodpasture's career from his arrival on the island of "San Marco" somewhere in the Caribbean to the *golpe* that makes him its dictator. His success is attributable to total accident with a small sprinkling of implausible intelligence and, God save us all, some community organization.

El Estupido is the lone Volunteer on San Marco; there are no staff, contractor's overseas representatives, etc. San Marco's dictator decides that the Volunteer's murder would be the most valuable Peace Corps contribution to the island, since his death could be attributed to the rebel "land reformers" and the United States then would provide military aid to eliminate the rebels.

But host country national incompetence louses up the murder. El Estupido is captured by the rebels and eventually becomes their cook (catching fish by throwing hand grenades in a lagoon), radio announcer, community development expert, squad organizer (he thinks the squads are Boy Scout troops: Get it? He's stupid).

Although his characters hamper the novel, author Powell still manages at times to write well, maintaining both humor and the reader's interest albeit he is cautiously snide after some description. Samples:

On the Volunteer site: "San Juan . . . consists of several dozen adobe huts built on the architectural principle of the mud pie. A thatch of palm fronds nest on the typical hut as if placed there by a large and untidy bird."

On a host country government official: "Captain Veleta had arrived earlier in a black Jaguar. He wore a white uniform with black patent leather boots, black belt and black pistol holster with a mirror finish, and had the air of a dragon fly cruising among gnats."

On a host country national's mentality: "It is not your practice to think very hard, Pepe, when faced with a difficult problem?"

"No Señor, my practice is to shrug, like everyone else in San Marco."

On a host country national-Peace Corps Volunteer relationship: . . . "I put my arm around her and bent to her lips. For a moment, as jolt after jolt rippled through my body I thought she had by error pulled the trigger of the submachine gun. Good Heavens, our sexual forcefields were active today."

But way down deep: "I have often wondered why liberty for one group of people spells misery for another."

Those were his last words before taking over San Marco.

As a work of fiction, *Don Quixote, U.S.A.* rarely refers to people, things or places real. There are several references to the United States and Russia, but their roles and the references are supportive and secondary. Powell's use of the Peace Corps as a primary vehicle in the book serves no purpose at all. El Estupido could have made it to San Marco via any one of a large number of mythological and improbable exchange programs.

The use of the Peace Corps' name does not help the book. And the book certainly does not help the Peace Corps.

Tom Plaut is a former newspaperman who has been a public information writer for the Peace Corps. He is currently an operations officer in the Latin America Region, based in Washington.

A Volunteer author

A book by a former Volunteer has been published in Germany and is being used in schools there for advanced students of English.

The paperback, titled *A Peace Corps Year With Nigerians,* is a collection of letters written by William R. Shurtleff, who was a physics teacher in Eastern Nigeria during 1964 and 1965.

Before his Peace Corps service Shurtleff had studied in Germany, and one of his former professors there arranged for publication of his letters from Nigeria. The letters cover the period of his Peace Corps life from training through the first year, and the final chapter is a description of the author's six weeks with Dr. Albert Schweitzer in Gabon in early 1965.

Shurtleff is now in graduate school at Stanford University. His book is not available for general distribution in the U.S.

Photo volume

Carl Purcell, director of photography for the Peace Corps, is the author of a new book titled *Teach Me!* The 127-page volume is a photographic essay on education in the United States, and was published by the National Education Association, where Purcell was a photographer for eight years before he joined the Peace Corps last spring.

Lessons from the priest at Pirambu

Padre Hélio Campos is a legend in the annals of community development in Brazil. Ever since he was "discovered" by a Peace Corps site surveyor, he has been a source of wisdom and inspiration to Volunteers in the State of Ceará. Fermino Spencer, former associate director there, says Volunteers were placed with the padre "on the basis we'd learn from him." One of the three Volunteers who has been serving with Padre Hélio in Pirambu for the past year has chronicled the Brazilian priest's work in the following article.

By TOM BELSKY

Fortaleza, Brazil

This city is undergoing rapid urbanization. Its new industries are attracting thousands of landless and unemployed workers from the *sertão*, the arid Brazilian interior. They have come in such numbers that the rate of population growth in Fortaleza has surpassed that of booming São Paulo. An estimated 780,000 people live here.

Many of these immigrants settle in Pirambu. This is a *bairro*, or neighborhood, that during the past 15 years has grown to about 50,000 residents. Most of them sold their personal possessions to make the trip here. They are uneducated and unaccustomed to the pace of city life. Most have had no homes or friends to call on; they have stayed with distant relatives or friends of friends from the interior, crowding into small palm leaf and mud huts. The expanding *bairro* spilled over into a beautiful beach area.

The *sertanejos* that flocked into Pirambu were unable to continue the sleepy pace of life of the interior. The migrants, totally unprepared for the changes city life would demand of them, were no more shocked than the city, which was ill-prepared to provide schools and health facilities for them. Consequently, the immigant *favelados* released their fears and hatreds in the form of human degradation; they turned to murder, stealing, knife-fighting and prostitution. Pirambu rapidly became the worst *favela* of Fortaleza, and one of the worst in the Northeast—a living hellhole of animal survival.

In this atmosphere, a few men attempted to organize into groups that would be responsible to the community at large, but their efforts were largely futile.

Padre Hélio Campos, who had worked in a neighborhood not far from Pirambu, paid occasional visits to the troubled *bairro*, and in 1956 he moved there as a community pastor. "When the archbishop asked that I come to work in Pirambu," the padre recalls, "he confessed: 'I don't have the courage to order a priest to Pirambu since I am certain he will go mad within eight days.'" Despite this ominous warning, the padre went in. His first self-assigned task was to make a decent living area for the thousands of rebellious, angry *favelados*.

Padre Hélio and Dona Aldací, a state social worker, began to move among the *favelados*, questioning, praising and suggesting. Many times their lives were endangered by the inhabitants who carried knives and felt no compunction in using them. They were working with the components of a highly ignitable community. They had been advised by everyone who knew the community to stay away; many even predicted that they would both be dead within a short time. Stabbing fatalities averaged two per day.

It took three years of constant prodding and teaching before Padre Hélio and Dona Aldací achieved a semblance of community organization. The handful of men they had drawn into their regular meetings went out on their own to tell others of necessary reforms in the community. They began holding reunions and constructing schools. That was the beginning.

The turning point

The breakthrough came on New Year's Day, 1962 with the famous march on city hall. On that day 20,000 marching and singing citizens of Pirambu trekked three miles from their *bairro* to city hall to make demands upon the political leaders of Fortaleza for decent living conditions and land rights.

The city was filled with awe as the masses from the slum proceeded through the streets, singing their equivalent of a civil rights hymn and remaining orderly as they had been drilled by various group leaders.

"The city was in our hands," recalls Padre Hélio. "We could have done

Tom Belsky and his wife, Suzanne, a nurse, have been learning and practicing community development with Padre Hélio since December, 1965. A third Volunteer, Jim McManis, has also worked with the Brazilian priest during the past year.

almost anything." The police and other officials were at a loss, so they just stepped back and left the city center in the hands of the marchers.

After a short discourse by Padre Hélio the crowd dispersed from the center as peacefully as it had arrived.

The march on Fortaleza remains the apex of social mobilization in Pirambu.

The participants found a new faith in themselves and a respect from others they had never experienced before. They had shown the city that the members of Pirambu were equal to the task of organizing and working together in a Christian atmosphere for the improvement of the entire community. Subsequent acquisition of the land gave the members of the *bairro* an incentive for improving their homes; many of the mud shacks were torn down, others were improved and made sturdier to weather the rainy season. Government assistance bebecame available for local improvements. Citizens began working together for their mutual benefit. It is a common sight today to see men helping each other build additions on their houses. A self-help housing project, scheduled for completion this year, will house some 300 families. Men work on the houses in groups of 20 and 30 at night.

Sense of community

Pirambu now provides schooling for more than 70 per cent of its children. Social centers have been organized and meeting halls have appeared on the sands of the *bairro*. Annual elections are held for the community council. The council has set up tribunals and simplified the legal process of obtaining property rights.

On the economic side of the ledger, Padre Hélio says: "Our main concern is that the people become independent; self-sufficient in that which they can be self-sufficient." In Pirambu, economic development has been synonymous with cooperatives. A fish cooperative now markets almost 40 tons of fish a year in Fortaleza. It has been followed by an artisan co-op and small community industries.

But one of the most impressive aspects of the work done in Pirambu is the change in attitudes of people. The area is more liveable. There is now a sense of community, and hope.

What would happen if Padre Hélio left? A Pirambu bricklayer who also serves as a district judge voiced a common sentiment when he said: "We're no longer children, we have been taught to walk by Padre Hélio; now we are the ones who will lead the community. Our children with their educations will be even better leaders than we are. Pirambu will not falter, we have the faith now to progress."

'We brought them hope'

Following are excerpts from a speech given at a meeting of the International Secretariat for Volunteer Service by Padre Hélio Campos:

* * *

It is impossible to set standards for organizing and developing communities. They can only develop, integrally, with respect to the people who compose them, taking advantage of their own values, improving their cultures, helped in their needs, so that they may grow free, knowing what they want because they want it, with nothing imported or prefabricated, communities of free men, helped by governments who do not seek to promote themselves but their people.

* * *

It is far easier to be a paternalist and appear humanitarian, than to be a realist, confront the problem and really wish to solve it. It is easy for the public authorities to announce through press and radio the things they have done, to maintain a good surface appearance . . . it is easy to build works. It is truly difficult and demands courage, sacrifice, resignation and detachment to help others to grow and become independent of us. It is easy to sponsor charity balls, where we can make our appearance and glow; it is difficult to renounce this in favor of those we want to help.

* * *

The heavy industry of the slum is children.

* * *

Politicized individuals, with awakened consciences, must construct their own society. And the community must continue this revolution—peaceful, to be sure, but a true and firm revolution which progresses without demagoguery, without conflict, at the service of good and truth. Man building his community where he may live happily . . . the community is the full realization of man, who is the image of God, a being both person and community. From this, the necessity of an integral vision of man and his community. Because of this, we cannot accept community development as nothing more than an economic movement.

* * *

The slums remain a defiant challenge when men and governments responsible for human development do not decide to resolve with urgency that which has true priority—the full realization of man and his community. And thus, like all the others, Pirambu was born — men without faith, men who no longer hoped, men who have lost sight of themselves, men who with others like them have accepted their common fate of creeping daily annihilation and marginalization.

* * *

We came to these people. We brought them hope, helped them to live, to discover their own value and their own dignity. We do not think of substituting them, for it is they who must grow, and not us. We are their friends, someone whom they can trust, for our only interest is that they make their own happiness—and it is only they who can make it. Free men, who know what they want, are the only ones who build their own communities.

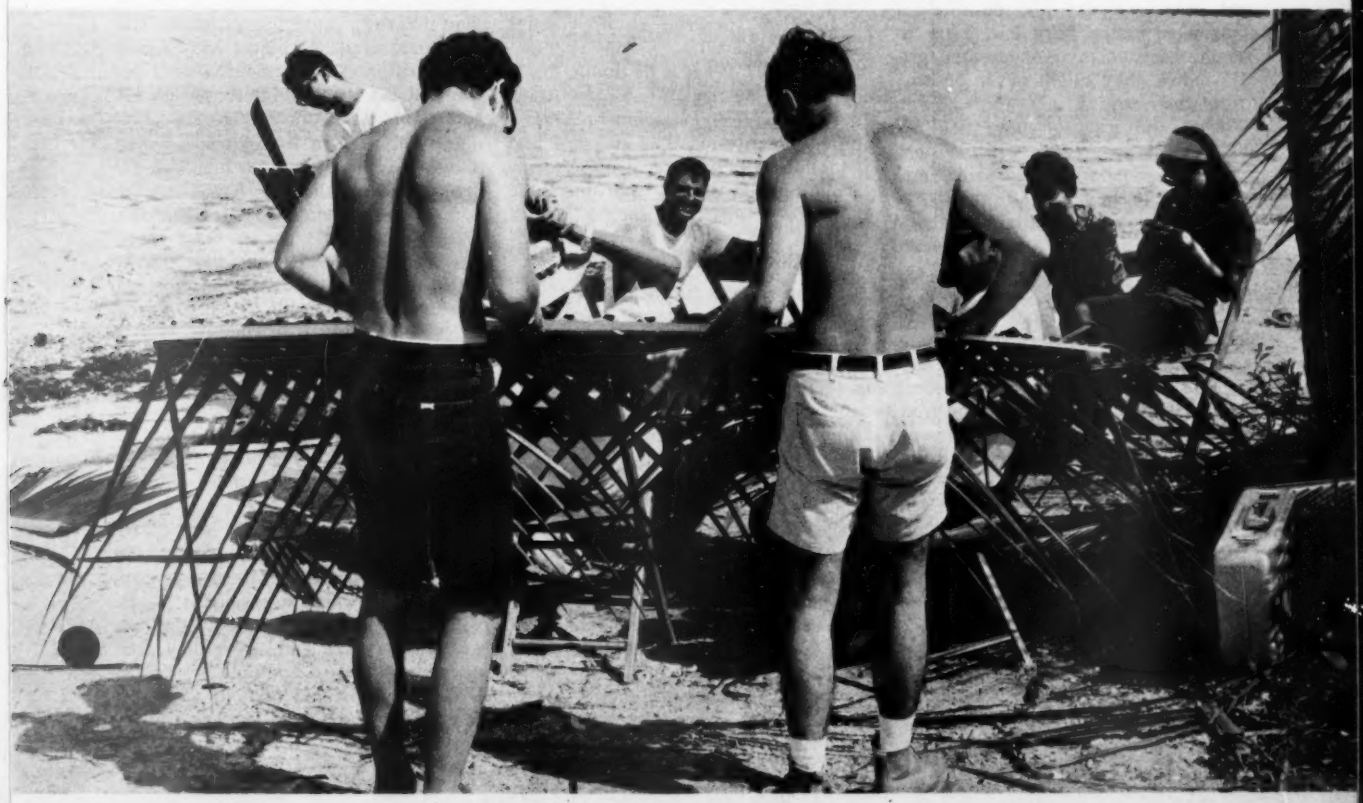
* * *

We are profoundly happy to report that among these people grows, day by day, the conviction that the advancement of their neighborhood is a product, above all, of their own work. It is only that we, side by side with them, have fought together for the victory of the community. At the inauguration of our professional school, the president saluted me as 'Father Hélio, chief of Pirambu . . .' And one of the leaders corrected him, saying, 'Father Helio is not the chief of Pirambu, but our oldest friend.'

Training for Pacific assignment

On the Atlantic side of the Florida Keys, about 200 Peace Corps trainees prepared for life and work on islands in the Pacific. The climate and terrain of the Keys resembles that of the Trust Territory of the Pacific, the destination of the trainees. Below, an abandoned World War II jeep on Little Munson island is reminiscent of war debris remaining on many islands in the Trust Territory. The jeep was used in the filming of the movie "PT-109." The first Volunteers to the Trust Territory

will teach English, health and hygiene, vocational skills, and community development in an environment which requires a knowledge of island and water skills. In addition to boat building and operating, spear fishing, and coconut husking, the trainees (below) learned how to weave palm fronds and (above) climb coconut trees. The instructor of the latter art (standing, far right) was one of more than 60 Micronesians who taught island languages and customs at the Florida training center. About 140 more Trust Territory-bound trainees are learning teaching and island skills at the Peace Corps Center in Hawaii.



A puppeteer gives teaching tips

By DENNIS F. SHAW

Milagro, Ecuador

It's a good thing I like puppets: I have 15 live ones in my fifth and sixth grade classes in the Ecuadorian *campo*, about 40 miles from Guayaquil. And, everyday, like the little old shoemaker in the fairy tale, I try to breathe life into my wooden students. If I didn't, they might never be able to cut their strings.

Habit and tradition have tied my students to an educational system based on copying, memorizing and repeating. Their ability to think has not been encouraged; their tendency to imagine has not been fostered; their aptitude to solve problems has not been developed.

Three days after I moved into my site, school opened. Nervously twitching my small moustache, I walked into the one large, undivided classroom. In my best Spanish, I greeted the four mothers and 13 children who showed up for the first day of classes. Gradually, others came, until I had 15 of the 110 pupils in the school. Even before all my students were present, I discovered the truth about the eager little scholars. During the first week, I asked my five pupils to draw a man and color him with any of the 72 crayons I had brought with me. All the drawings portrayed a man in the same position—arms outstretched—with yellow shirts, black pants and orange skin. I probably should have lectured them on artistic creativity, originality and aesthetics. Instead, I said nothing.

Two days later, I tried again. I gave each student a picture magazine and asked them to write an imaginative composition: Who is this person? Where is he? What is he doing, thinking, feeling? After an hour, only three had completed the assignment. Watching my creative teaching idea sink into ignominious failure made me lose my Gaelic temper, almost. Fortunately, I remembered that the response, or lack of it, is the fault of the system, not of the students. Frustration set in.

At the end of the first week, I had drawn one important conclusion. When I wrote on the blackboard, the students could copy the information in their notebooks and then repeat it back the next day. For example, I taught them how to change fractions to decimals. If I explained that numbers 1-10 on page 22 were conversion problems, they could find the answer easily. But when I gave verbal problems and didn't tell them they had to change the fractions, they were puzzled and unable to solve the riddle. This left two alternatives: give them the copy-memorize-repeat method they were used to and teach them nothing; or, give them the copy-think-apply method which was unfamiliar, and perhaps teach them something. I decided on the latter and thus began to change the system, at least for my 15 students.

Hoping that my imagination would compensate for a lack of education courses and practical experience, I began making plans to resuscitate my puppets. Not all of the ideas have worked, of course. Not all of the ideas have been tried yet. Not all of the ideas are going to change the habits of four or five years in a few short months. But occasionally a student will see some new relation by himself, discover that he has to convert 2/5 to .4 before he can solve the problem, or make a discovery by thinking and applying rather than by memorizing. Every so often one of my passive puppets will become excited and be transformed into an eager little scholar. This doesn't happen frequently, just often enough to keep me from becoming completely discouraged. For anyone else in a similarly discouraging situation, I offer some ideas I've tried with my puppets.

One successful anti-puppet device has been the map game. Every other morning the *gallinas* (hens) oppose the *gallos* (roosters). A boy and girl go to one of the Peace Corps book locker maps on the wall. I call out the name of a place. The first one to find it earns a point for his team. The first team to get 21 points wins. Maps of Ecuador, South America and the world are used alternately. As a variant, the game can be played as a relay. Each team has a list of sites. After the first person finds the first site, he rushes back to the line, hands the list to the next person who must find the second place, and so on. The game can also be played using grid coordinates of longitude and latitude to encounter sites.

Outside reading

Because I've studied journalism and worked on scholastic and professional newspapers, reading a daily paper is important to me. But not to my puppets. Convinced that they should know what is going on in the world beyond the canefields, I introduced the idea of reading a newspaper two or three afternoons a week. I give each student a few pages of the paper with certain stories checked. He has to read the story and answer my oral questions about its contents. When he is done, he changes sections with another student. Usually I ask them to

find the dateline on the map. Most of them, consequently, know where Vietnam, Cuba, Washington, and other newsfronts are. I also use the newspaper to aid our mutually poor Spanish grammar, by asking them to find examples of irregular verbs or to find certain tenses of verbs or to tell me the subject of the lead sentence.

Discipline is not a problem because I can out-yell 15 kids. But discipline is needed in a room without walls with four other grades and 95 other children. Many times I discovered they were getting on my *gringo* nerves with their chattering and general goofing off. So I introduced a system my own sixth grade teacher used. First, I made a list of the things that annoy me most: copying from each other, talking when I'm writing on the board, cheating on tests and so forth. Then they copied my new decalogue in their notebooks. Now ignorance of "Shavian law" is no excuse for classroom crime. Each day the first student to break a rule gets a little block of wood. When someone else falters, the new offender gets the block. At the end of the day, whoever holds the block gets paddled firmly. As a result, afternoon sessions are very well behaved and I've discovered it does not hurt me more than it hurts them.

Musical math

In general, I try to make them see relationships. One week I taught both grades the musical scale, the names of the lines and spaces, the significance and composition of time signatures and measures. They probably thought I was crazy. The next week, in introducing fractions to the fifth grade, I used an exercise in which they had to write a valid musical measure in 4/4 and other time signatures. Eventually, they discovered that a whole note in 4/4 is similar to a unit of one, a quarter note is similar to one-fourth.

Whenever possible, I try to teach practical things. Because of money and distance, none of the sixth graders will go to secondary school next year. Therefore, it is important that they learn things applicable to the real world outside the concrete schoolhouse. I get them involved in my community development projects, which usually center around the school. They measured the sites and staked out the dimensions for the latrines and school garden. They figured out how many plants of various vegetables could be put into the available space of the garden. With the latrines and garden, they've learned something of perimeter, area and volume. As soon as I convince the *Padres de Familia* (a combination of the local school board and PTA) to spend the money, my puppets will measure the inside of the school and determine how much paint will be needed to cover the walls. After completing a unit on the structure, functions and care of the teeth, I obtained 30 toothbrushes. I gave them to all of my students and to some fourth graders. That afternoon, in front of 100 students, a few parents and two Ecuadorian teachers, I demonstrated how to use a toothbrush with salt as a dentifrice.

In the field of health, we have also studied nutrition. Solemnly my students tell me the importance of green vegetables, milk and meat in a well-balanced diet. Then they go home for lunch to eat watery soup, rice, yucca (a starchy, bland tuber) and perhaps a bit of fish. I'm trying to start a CARE lunch program so I can demonstrate the importance of nutrition to both the kids and their mothers. I'm also trying to get a few students to plant small home vegetable plots.

I'm saving two ambitious projects for later in the year: the family tree and the great map. Of the 45 families in the area, almost all are related to four major nuclear families. I want to draw a huge family tree so they and I will understand why so many have the same maternal or paternal name. Near the school, and my room at the end of it, are only three houses. The other villagers live in the fields. To help me know the area better and to help my puppets appreciate geography in a real sense, I want to draw a master map of the area. Each student will be responsible for drawing a map that relates his home to the road and the school. By combining the maps, I should get a more complete picture of the surroundings.

I hope some of my ideas help my puppets cut the strings that bind them to a senseless system. I don't want to be the great manipulator. I'd much rather be the little old shoemaker who somehow breathes a spark of life and imagination that changes wooden habits and attitudes.

Dennis Shaw is a correspondent for THE VOLUNTEER. *He has been a Volunteer in Ecuador for eight months.*

LETTERS

Vs. blanket policies

TO THE VOLUNTEER:

The two letters printed in the August VOLUNTEER concerning the closing of the hostels reflect so clearly the basic absurdity of the decision that closed them.

One letter defended the hostels with some good reasons, and the other spoke against them with some equally cogent remarks.

The point is that the hostel experience was necessarily different in every country, and the decision to close hostels should have been made on that basis, not as a blanket policy.

Unfortunately, the absurdity that is revealed in the hostels case is representative of the insensitivity of all blanket policies, which seem to be the only kind that Peace Corps Washington is capable of formulating these days.

Is there no trust in communication from bottom to top?

A. TOM LINNELL

Penang, Malaysia

Sigel's friends

TO THE VOLUNTEER:

I read with considerable concern Mrs. C. W. Stamp's critique (THE VOLUNTEER, August) of Efrem Sigel's article, "Friends, Do Volunteers really have them?"

Efrem Sigel was an excellent Volunteer, probably one of the most dedicated and industrious in any group that has served in the Ivory Coast. From her vantage point in Sioux Falls, S.C., I feel that Mrs. Stamp is hardly qualified to level so broad a spectrum of criticism on a subject of which she knows little.

We here in the Ivory Coast have a unique and very difficult role. We operate in a French-oriented culture and in a country that boasts highly developed economic and political systems. The amount of personal initiative that a Volunteer is allowed to take is severely limited by both official governmental restrictions and by deeply ingrained feelings held by

Ivoiriens about the role that whites should play. To go beyond these limitations may arouse feelings of suspicion and not feelings of gratitude. These suspicions may even jeopardize the Volunteers' stated and official role.

I feel as does the majority of my compatriots, that Sigel's article is a good indication of the present situation in which most Volunteers live and react vis-à-vis the Ivoirien.

The Peace Corps role varies so greatly from country to country that no one is qualified to criticize Peace Corps activities in one place because he or she (or some member of the family) had an experience in another. We wish that people on the outside would think carefully and look into the real facts before they attempt to generalize Peace Corps ideals to every situation.

I would like to add that my own program of Village Health Education was a result of pilot work done by Sigel both during his regular assignment as an English teacher and during his summer project.

THOMAS LEONHARDT

Korhogo, Ivory Coast

'Phony stress'

TO THE VOLUNTEER:

Preparing Volunteers for real stress is commendable. Enough is known about the stresses of Volunteers in India that training could directly apply this knowledge. Phony stress should be avoided. An example of phony stress is the Judgment Ridge, Vermont training site, where THE VOLUNTEER (August) states:

"Their aim was to place the trainees in a radically different environment—one in which the trainees would experience a definite reaction to change in habits—where they would be able to assess their reactions before going to India."

The fallacy that phony stress is as significant and valuable as real stress lies in the argument that all stress is the same, that all stress is stressful. A standard ploy when a trainee suggests discontent with the methods or contents of training is to say, "Well, if you can't take this frustration, how are you going to take it over there?"

From my experience "over there," I'd like to point out that Volunteers will perceive a frustrating situation differently, depending upon their expectations. A situation involving Indian bureaucracy produces a wan smile from the Volunteer and the comment, "Oh well, this is India." Let the same bureaucracy be evidenced by Peace Corps India, and the Volunteer will rage. He has expectations that U.S. organizations are supposed to be competent, even if they happen to be in India.

Now, just to give trainees a pile of frustrations, just to see if they can take it, is to mislead them. They should be told of Indian stress, and they should have startling examples of it, if possible. But it should not become a fraternity initiation, an experience made so unnecessarily difficult that the Volunteer must identify with the organization because not to do so might remind him that his suffering wasn't really worth it.

I was delighted to hear of the central importance placed on job training (and one can only hope that these Volunteers have been adequately programmed), but I agree with those doubts expressed by one of the language instructors, who felt that the trainees were not asked to make the right sacrifices. Certainly, amplify Indian popular music, with its grating soprano voices, but none of the substandard housing, or overcrowded latrine facilities are appropriate: neither the Indian government nor the Peace Corps would *let* a Volunteer live like that! It may be romantic to show that you can live under difficult physical conditions, but this is not the real adjustment problem overseas, and it should not be made into a phony issue in training.

ROZ PARIS

Trivandrum, Kerala
India

Need for sympathy

TO THE VOLUNTEER:

The Peace Corps exists at its present size today because we have experienced some small success at nation building. It is this which distinguishes it from VISTA, or civil rights and community action groups back in the States, for they work exclusively with, and directly for, the poor.

Most of the Volunteers in India are engaged in one aspect or another of food production. But it is the big *Reddi* (dominant caste; landlord) who owns most of the land and is the one most negative to new ideas and techniques of agriculture. The question that often arises is should we be *sahebs* (big men) or poor extension workers, even though the former are in most cases more effective in introducing technological change? And is this the only thing we can and want to effect?

Did we come to India because it needs to grow more food, and who can deny the need, or did we come because of our feelings for the poor? Can we be satisfied with the hope that the shops will have more rice to sell next year, when at the same time we know that people are too poor to buy it?

How should we go about raising food production? *Sahebs* might raise more food, but they won't give an extension worker the incentive to pedal ten miles in 120-degree heat to inseminate a poor villager's only she-buffalo, nor will they influence a wealthy landlord to look at his laborers with any feeling of empathy.

We are always on display—as irritating as it is at times. That is why I think we should be conscious of that unmentionable called "image." To put it more palatably, we should always be aware; aware of how people look at not only what we do, but the how's and why's. Increases in rice or poultry might take a little longer, but a sympathy and a concern might take root somewhere along a long, hot road or in a third-class train—a love if you will—(now I'm labeled and filed).

BILL HOWE

Andhra Pradesh
India

Workers wanted

TO THE VOLUNTEER:

What the Peace Corps needs are workers capable of starting, continuing, and successfully completing jobs.

Whether they be draft-dodgers, paid technicians, or short-term contractors matters not.

What is not needed are idealists who wallow in a sea of commiseration, philosophers who sit beneath Bo trees and palter the merits and consequences of their work like soothsayers divining the number of teeth in the head of a horse, and rationalizers who fail to begin for fear of lack of support or defeat.

Men cannot meet in friendship and understanding until they have reached an equal footing: An indigent man cannot barter with a rich man until he has found his own resources, an illiterate man cannot debate an intelli-

gent man until he has become literate, a black man cannot shake the hand of a white man until he is no longer treated as being inferior.

The job must come first. It must be the means, and must suffice, if need be, for the end.

MIKE HONE

St. Thomas, Jamaica

More horsing around

To THE VOLUNTEER:

In full sympathy with your "camp" Volunteers in Ecuador, we have consulted our technical advisers and can offer the following:

Red Ryder's horse: Thunder
His sidekick: Li'l Beaver
Li'l Beaver's horse: Papoose

This represents a general consensus.

The Trivia Department
ACCION International
New York City

Editor's note: Everybody stole our Thunder. Correspondent Larry Hayes reports that Volunteers in Kalkurichi, India, "have got out their comic books and have come up with Thunder." And Mrs. Amy Wells, Peace Corps mother, sent us a picture from "Red Ryder and the Adventure at Chimney Rock."

PCVs as communicators

To THE VOLUNTEER:

I have been thinking about two problems the Volunteer experiences in trying to explain to family, friends, and U.S. citizens in general what it is like to live in a foreign culture. The first problem pertains to the Volunteer in the field and his lack of preparation to absorb and record his experiences. The second problem is the difficulty of conveying these experiences to the U.S. public while he is in the field and after he has returned home.

I say this process of communication is a problem to a Volunteer because I believe a much wider presentation of foreign cultures is needed in our country. For example, how much better would the man reading his newspaper in the morning understand the need for the U.S. sending $100 million in aid to earthquake-shaken Chile, if before he had seen pictures of Chilean houses and landscape, heard a record of Chilean music, or listened to a lecture on Chilean agricultural reform.

Volunteers admit a need to inform

Memorandum

TO : The field
FROM : The editors
SUBJECT: Names and places

DATE: November, 1966

Number One Park Avenue is the most prestigious address in the Peace Corps. But don't look for it in Manhattan. The house behind the number is shown above, and it is headquarters for Peace Corps director Charles Wood and company in Kingston, Jamaica.

□ □ □

A 75-year-old Volunteer was quoted by her hometown newspaper as saying about her life in the Peace Corps: "I can't think of heaven being any finer."

□ □ □

In the old, colonialistic days of the Peace Corps, they called it Far East and abbreviated it FE. Now it is East Asia and Pacific, and EAP. Some wag said they should have renamed it Asia South Seas.

□ □ □

Merrill Mazza, a Volunteer in Panama, sent a problem to DATA International, the information clearinghouse. By coincidence, the man assigned to solve the problem lived only one block from Mazza's home in San Francisco.

□ □ □

We are quite happy to be in the two syllable, ten pica Peace Corps, thank you. The Swiss Volunteers for Development are the Schweizer Freiwillige Fuer Entwicklungsarbeit, the German Development Service is the Deutscher Entwichlungsdienst, and the Liechtenstein Peace Corps is the Liechtensteinischer Entwicklungsdienst. Now try saying it.

□ □ □

A memorandum from Dr. Terry Bennett advised all Morocco Volunteers: "If you have a roach problem, dust or mop your place with Boric acid powder/solution and within 30 days you will be roach-free."

The first 30 days are always the toughest.

U.S. citizens about other cultures, so most of us will write a few newspaper articles, and give a few lectures with slides. I don't think this is enough. I think the resources of a Volunteer's knowledge are being wasted. Not trying to slap Volunteers on the back any harder than does our heroic myth, I ask: who else knows foreign cultures as intimately as Volunteers?

It is reasonable, therefore, to say if the U.S. needs to hear about other countries, it is the Volunteer's job to speak long and clear. I think Peace Corps as an organization should encourage the Volunteer to be a writer or lecturer as part of his work.

Encouragement I divide into two parts: (1) special training, and (2) financial aid. Training should emphasize better means of collecting information and better means of communicating it, like the use of slides, tape recorders, records, to a paid extension of service once the Volunteer has reached home. The latter I suggest so as to allow full time to give demonstrations, lectures, or to write, and thus assure publicity of one's experience beyond a circle of friends.

Communication is an art and a necessity. There is no reason why the wide variety of foreign cultures cannot receive a better presentation to the U.S. public if Volunteers decide they should do a more professional job.

LARRY RECTOR

Pucón, Cautín
Chile

Rupley scholarship

A Venezuelan boy will be the first recipient of the Bob Rupley Scholarship for study at the University of the Pacific.

The scholarship commemorates Joseph Robert Rupley, a Peace Corps staff member who died last year in Venezuela. Rupley was shot to death in Caracas by police who mistook his vehicle for one driven by terrorists. He was formerly a Volunteer in Peru.

Set up by the Rupley family and the university in Stockton, Calif., the Bob Rupley Scholarship provides room, board and tuition. The recipient will also work part-time to supplement his income. Supporters of the scholarship are now seeking additional funds to provide travel and personal expenses of the Venezuelan student. Funds are being solicited by Darwin Bell, Peace Corps director in Venezuela, who reports that contributions may be sent c/o Elliott J. Taylor, Dean of Admissions and Financial Aids, University of the Pacific, Stockton, Calif. Checks should be made out to "University of the Pacific—Rupley fund."

Co-op newsletter

A former Volunteer in Colombia, Judith Homfeldt, is editing a newsletter for members of the Peace Corps who want to exchange ideas about cooperatives.

The Pine Log is being published in Chicago by The Cooperative League of the U.S.A., a national federation of cooperatives. It was initially designed as an information letter for Volunteers in Panama, Colombia, Peru, India and Kenya, where The Cooperative League has contracts with the Peace Corps, but Miss Homfeldt says copies are going to other countries and she would welcome requests from Volunteers anywhere. The purpose of the bi-monthly newsletter is to share ideas, problems and solutions about co-ops.

The newsletter is available through Miss Judith Homfeldt, The Cooperative League of the U.S.A., 59 East Van Buren St., Chicago, Ill. 60605.

Vaughn in Africa

Director Jack Vaughn went to Nigeria during October hoping to meet personally with at least three-fourths of the 710 Volunteers in Nigeria. One of the reasons for his visit at the time was a personal response to a heightened feeling on the part of many Volunteers in Nigeria that their viewpoints on a variety of issues concerning Peace Corps administration were not being adequately taken into account, particularly in Washington.

Vaughn said before he left that the best way to measure Volunteer sentiments on these issues was to go see and listen for himself. On arrival in Lagos, he said he did not plant to solve any problems. "That is up to the Volunteers and the Peace Corps staff here," he said.

On the trip over, Vaughn acted as an unofficial "escort officer" for 141 Volunteers on a charter flight. The new Volunteers were enroute to service in Senegal, the Ivory Coast and Nigeria.

The director departed for Africa on October 6 and was touring Nigeria when this issue of THE VOLUNTEER went to press. We look toward full coverage of the trip in the December issue.

Specialized recruiting

Director Jack Vaughn has announced the appointments of Avatus Stone and Jess Arnelle as director and deputy director, respectively, of specialized recruiting for the Peace Corps.

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